THE WORSHIPPERS.

Full Attendance of the Devout at All the Churches Yesterday.

JESUS THE GREAT PHYSICIAN.

Mr. Hepworth on Man's Salvation by the Atonement of Christ

USES OF TEMPTATION.

The Delatield Memorial Service - Sermon by Dr. Weston.

THE BODY-A PRISON OR A TEMPLE?

Mr. Beecher Enforces the Triumph of Meekness.

CHURCH OF THE DISCIPLES.

THE INDICTMENT AGAINST CHRIST. The usual large congregation gathered for worship in the Church of the Disciples yesterday morning. Mr. Hepworth, though evidently laboring under severe indisposition, preached a sermon a little shorter than usual, but one who e eloquence touched every one of his bearers. He rejected his text from St. John, H., 16—"For God so loved the world that he gave his only begotten Son, that woosever believeth in him should not perish, but have everlasting life." My dear friends, when I go through the incidents in that remarkable last week in the life of Christ-a life which began in mystery and which ended in a miracle—a series of facis is presented to my mind not easily interpreted by the ordinary rules of historical criticism; they stand out in bold relief against the page on which they are recorded, not only unique in character, but

WONDROUS IN IMPULSE. The spirit with which they were achieved seems to diffuse itself tor ugh the hearts of those who read, till in seeble sort the world treads in the otsteps of its Leader and emulates His example. When I turn to this third chapter of John I find an interpretation of facts almost as remarkable as the facts themselves—an interpretation which leads my mind from the historical spirit to that mysterious power which rules events. The only interpretation which illustrates these events is to "For God so loved the world that he gave his only begotten Son, that whosoever believeth hin im uid not perish, but have everlasting life." And I am reminded at once, before the amazement and astonishment have disappeared of that STRANGE LEGEND

that comes to us from the East, that far away in the past ages the whole race was found im-prisoned in the granite walls of a dungeon, to prisoned in the granite waits of a dungeon, to which there was only one door, and that was barred and belted. Mere came from on high, but had no key which would fit the wards of the lock. The flaming sword of Justice filied the air, and no one dared come near. At last, a crowd of witnesses, with Christ in their midst, came before the door of the brison. Justice remains firm. The Master says, "Why will you not let Mercy through to condort the agonize I souls within the Justice remains." Purnishment or my centh is the

the door of the brison. Justice remains irin. The Master says, "Why will you not let Mercy through to confort the agonizel souls within?" Justice replies, "Punishment or my death is the decree of God; either I must be banished, or their pain must be continued." Then bee Savour Said. "He seem brow of Justice grew series, and he seem brow of Justice grew series, and he seem brow of Justice grew series, and he sead, "And do you know the penalty that must be paid 9" and the Master said, "Yes, I am ready and willing." "And when?" said Justice. "In low rhousand years I will full it in my own person." And then the rusty iron gate fell back, and Mercy and Love and Gentleness and Truth and Compassion, all bearing in their arms the love of God, all passed beneath the potrial, and meris grows changed to smiles. The four thousand years wently, and darnz every decade of them all to them. But one day, on the top of Calvary, a gross was seen and on it into who had given the promise, nais in hands and feet and head dropped on the shoulder, while the agonized hips say, "It is finished," as though he said, "I have kept my promise; let me rise to heaven in peace." And we are told that then an earthquake shook the earth, and even the dead came forth from their gaves. Who are the dead came forth from their gaves, who are the dead came forth from their gaves, who are the dead came forth from their gaves, who are the dead came forth from their gaves, who are the dead came forth from their gaves, which is the symbol of the eternal sorter, the service of the dereath promise; and every generation can turn back its lead to that cross, which is the symbol of the story; we are drawn to it as to nothing else historically presented. We have flight may be added to the should promise the dear Lord has stood, we look up as if there was a rid in the clouds through which we might shready see Him. Now, my dear friends, never that the sum of the shready see the sum of the shready seems of the shready seems of the shready seems of the shready seems

locks, that I might spread their blood on the attar and make thee not hate me." And then when Jesus is

through that very city, I listen and hear these strange words—"For God so loved the world that he gave his only begotten Son, that whosever believeth in him shall not perish, but have everlasting lie." My trethren, these words created a revolution in the history of the world. They have made changes in theology, changes in ethical relations, and have so far altered religion that mistead of knocking at the door of heaven we sake bodly hold of the door and walk in not shaking in chains, in terror, as we lift our service ejes to the throne of him who made us.

What a difference between love and left! I think the Church has made a mistake in preacting so much less as it has; no man can increase when he is timid. But when he loves his best quarities come to the surface and a man blossoma like a flower—not like some of the roses you find in a greenboase, that have wires through them and sometimes around them to hold the leaves together, but as a bud that bursts from its boundage and shows its rosy petals. I would have you come to food, not as one you lear, but as one you love. I would have you come with thanksgiving and love, without a thought of fear. What a wonderful picture that is. The world never knew God till the Jews, through hatred, litted the cross on the saudy top of Calvary. Let the past, be past; let us drop the currism before the old days of misanterpretation and jook at the Master, and when His heart, a bursting let our hearts be filled with the deter-

And I see before me those who are sick of their signs, who have often resolved to walk in the light, as the blessed Word has it, is there any hope? Oh, my friends, there is no sin in the wide scope of God's provisence—not one—that shall not be whitened by the mercy of Christ. Penitence shall erase all sin. We swear the right and to wrong; we love the right and speak the wrong. We can be elevated into the blessed enthusiasm, and the Lord can come to us and say, "Be thou clean," and we shall be clean, and the only condition is the tear of penitence. He says to you to day, "For God so loved the world that he gave his only begotten Boo, that whoseever believeth in him shall not perish, but have everiasting life."

LYRIC HALL

IS THE BODY THE SOUL'S PRISON OR TEM-PLE? - SERMON BY REV. A. B. PROTHING-

day morning at Lyric Hall, before a very large and nighly cultivated congregation. His remarks were listened to with breathles; attention. His eloquent argument was to the effect that the body per ect, in order that it might be successfully at-tuned to the divine harmony of the soni. His closing remarks, deprecating animal food as belonging to the age of barbarism, were received with especial attention, and the sermon altogether created a sensation. The reverend gentieman's subject was on "Body and the Soul." The following is the substance of his remarks:—I do not propose to discuss the question of the relation of the body and the soulas one of speculative interest, but simply one of practical importance. The practices of Lent are of the nature of a conspiracy against the body; in the ancient times they were very austere; in modern polite society they are very attenuated and mild. The Lenten season with us is out a gentle slowing of the fast strain of society. Let gotten, and that it will only remain as a rational panse in the dissipation of modern society. But the doctrine which it embodies is a very old one, and that is that the body is a clog to the soul, a has to be dragged along as well as it can be done, and is always a burden to the spirit. This theory came into the Church from the East and became deeply rooted in the mind of Christendom. In the early Christian Church it had a vast influence. There were holy men who boasted that they could sciousness of the soul when it attempted to rise superior to the body and its conditions. The moment one required a delicacy and per-sistence of effort the body was in the way. A third of the time must be given to the body for sleep, one-eighth for the digestion of meals, and so forth. The philosopher feels himself weighed down by the senses; the artist in his seeking for beauty is hampered and tortured by this crude physical organization. This is the experience of the poet and peasant; there is no merchant, no artisan who is not perpetually hampered by it. Everybody has something wrong in his physical system, and there is the drag upon the mind. And there lies the root of the doctrine that the drag must be got rid of before the spirit can soar to its highest realms.

The old inference of this doctrine was that the body must be crucified—must be crushed. Is that a just inference? Suppose any one is in an un healthy, loatnsome prison; what will do to reform transform the prison into a home as beautiful and tional view to take of it? If the body is a prison, then make it as happy as you can; give it fresh air, cleause and refine it. You will not escape it, but you will at least disguise it as the car; eted and weil furnished ceil is disguised.

Another theory is that the body is the temple of the so it; that the latter is either an angelic, spiritual being, or else the germ of such a being, or else sometaing like what is called a dominating principle, which the body is supposed to serve. This is a very old theory. The feeling that we are some-bodies is somnate, it is so instinctive in people to t.ink of their spiritual as something different from their physical propensities, that the theory will probably continue to be heid that the body is simply the residence of the soil.

A lew sceplies take the ground that the spiritual principle has bothing distinctive in it whatsoever, but their number is very small. In a book by a very unorthodox antaor I find this strong passage:—"Let us suppose that we have investigated every particle of the boly, that every form of motion, of every atom, has been traced so that every curve can be expressed in algebraic figures, and we have still not made the first step toward expanning thought and are still at a less to see that these explanations will cover all the sentiments of the beart, all the longings of the soul." And it is but too true.

The TEMPLE OF THE SCUL. tional view to take of it? If the body is a pris

Let us trait teacy; what practical reference can war this tacory; what practical reference can war any and the cory that the body is the temple of the soul; A temple is a sacred building. On this theory, that it is a surfue of the soul, how we should venerate it, how we should tenderly watch its infirmities; Now, go juriber. Take the idea that the body is not a temple, but an organ of the soul—its form of expression. Will you clog it, will you so nee it that it is impossible castly be done. You have a great organ. Will you suffer it to be clogged with dust so that the gentus of music cannot express itself through its wondrous mechanism? Il people truly believe that their bodies are organs of their souls, with what veneration should they treat them; how carefully should they cultivate and develop them! The eye with which the soul gazes upon the universe, the world, &c. &c., it seems to me the only inference is that men should treat their bodies as they would the nobest possessions of their lives.

MATRIMALISTIC VIEWS.

Take another view of that materialism which proceeds from the theory that the body creates the soul. This doctrine says that body is all the life there is, and that what we call the soul distance expression from the theory that the body creates the soul. This doctrine says that body is all the life there is, and that what we call the soul is an expression, the will, the neutries of hope, of love, &c. as with the theory, depend entirely upon the miniging of the nerves. If they are coarse the will is brutal, love is matful, hope is domant; but u the organization is fine reverence begins to bloom, hope becomes pure, and when the organism the theory of very lew persons as yet, and whether the will is soul ripens and matures. This is the theory of very lew persons as yet, and whether it will be ever the theory of many renains to be seen. But what sould registed the world allow the rust to corrode its line sould aman lead who accepted this view?

Supposition and the sould have a present when the organiz

and you say, "That is what the violin was made for!" Thus the best ran shows what man was made for. The question of questions, then, is that of nutrition above and below; how to treat the body so as to make it adequate for its divine uses; how to make it aworthy organ of the soul. The eye, the ear, the skin, the lungs, all have a part in this process of nutrition by which this organization tries to adjust itself to the world we live in, by which it tries to draw from all the universe its supply of delicacy, force, beauty. Now, this is a new science, and the very first principles of it are not even agreed upon, such as the advisability of eating animal lood, &c.

science, and the very first principles of it are not leven agreed upon, such as the advisability of eating animal lood, &c.

However, the tendency must be toward an enlargement of the refining process, putting off the old man, with his deeds of blood, and putting on the new man, with his gentie, innocent life. We are told that man is an omniverous animal, with can ne teeth. The gerilia is said to have larger casine teeth than man, and yet lives on berbs. It is to be remembered that every new kind of animal food is suspicious. Propose to some epicare some kind of lood he has never heard of and he will revolt against it, observe also that the shambles are now removed as iar as possible from our residences, and then, after the cattle are also growing aptitude of men lor cereal food, grain. herbs, ac. And find themselves stronger, better and sweeter tempered with it. It has been discovered again that some of the most fearful diseases that human fiesh is heir to are caused by an excess of animal nutrition. Extra eaters must be extra grinkers, and big fires are necessary to consume the ruboush that men throw into their stomacts, and these fires are the sleodolic drinks whitch men take. But observe how as the lood grows more refined the grinks become lighter and less flerce. The whiskeys are supplanted by light wines; the brandles by tea, coffee, chocolate, &c., and tris is the tendency by which the body is to be made finally the fitting organ of the soul.

FIFTH AVENUE BAPTIST CHURCH.

FIFTH AVENUE BAPTIST CHURCH. MR. VARLEY ON THE SAVIOUR AS AN EVER

PRESENT AND ALL POWERFUL PHYSICIAN. A large congregation gathered at the Fifth ave nue Baptist church, yesterday morning, to listen to a discourse by the Rev. Henry Varley, the distinguished English evangelist. Mr. Variey has devoted his life to city mission work, in which he a society, numbering 3,000 members, in London and built a large and commodious church edifice for their accommodation. He is an athlete in appearance, with florid complexion, dark hair and gray eyes, very wide apart, and his preaching is charactertized by an intense earnestness and

personality.

My dear friends, he said, I would speak to you this morning from the fifth chapter of the Gospel of Mark, from the twenty-fith to the thirty-fourth verses, inclusive-"And a certain woman which had an issue of blood twelve years and had suffered many things of many physicians and had spent all that she had and was nothing bettered, out, rather, grew worse, when she had heard of Jesus came in the press behind and touched his clothes I shall be whole. And straightway the fountain of her blood was dried up, and she feit in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, 'Who touches my clothes?' And his disciples said unto him, Thou seest the muititude thronging thee and sayest thou, "Who touched me?", And he looked around about to ner that had done this thing. But woman, fearing and trembling, knowing what was done in her, came and fell down said unto her, Daughter, thy faith hath made

before Him and told Him all the truth. And He said unto her, 'Daughter, thy laith hath made thee whole; go in peace and be whole of thy plague.' "God's gospel is sliving Christ to every man, woman and calld. It is not a system of morals; it is not simply a devout it e. Christ came to give another and a new life to man. Notice how this thought is brought out in the story read. On the platform there are two characters. The first is Christ in all His loveliness—the fountain of light—the wellspring of eternal lite. The other character is the very opposite of Christ, naving a vital disease an issue of that blood which is the life of the body. She presents an example of the condition of every one who is apart from Christ. All have a disease,

A VITAL DISEASE.

In some it takes tae form of pride; in others of self-righteou-ness, and sgain in that awin indiference which is the worst of all, and a contemp ation of which makes my heart bleed. Another lorm is that of licentiousness, appetite, love of gain, coveteousness, which is idolatry. I need not enlarge on this. The teachings of the Bible everywhere are that man is a sinner. There is no doubt of Crist's sbility to deal with all forms of disease, with even death itself. It is my intention to show that through all the generations Christ has had the power to deal with every form of apiritual disease. And, first, I beg you to notice the great truth that Christ is so periectly educated—and I speak with reverence—that there is no human heart in this church but he knows its trouble, and is willing and auxious to restore it to health. The general idea is that Christ can and whichelp them in the uture; that He is not ready now. But as illustrated in the story of the woman the cure is radical and immediate. She had spent her substance, fortunately, for had she anything left she would have gone to another physician. Men are wont to depend on human means as long as possible. Neither baptism, the Lord's supper, this Church or that will aveil. What is required is a realization of Fend on human means as long as possible. Neither baptism, the Lord's supper, this Church or that will avail. What is required is a realization of our utter helplessness and dependence on Christ, who can save us to the uttermost. A woman in Birmingham once said to me, "I have been seeking peace ever since you leit town." I said to har, "I am glad you have not found peace. Where in the Scripture is it said you will find peace?" St. Paul says, "For He is our peace," and this peace is not a feeling but an inheritance. Faith will not save us, but the work of Christ through faith. Neither are we sacred by conversion but by the reception of the Lord Jesus. Observe that the woman said, "If I may touch but his cotnes I shall be whole." You have all felt Carist. He is not a fable, but is living and here. Mr. Variey, at this point, made an eloquent appeal to his hear-rs to come to Christ as did the woman, and be healed at once. "Oh, wretched travesty of the Gospel," be said, "which makes it a long, tedious process. There never was and never will be such a tuning; it is instantaneous. Like a room with shutters, it is only necessary to three when open and the light streams in. Fancy the Saviour saying to the diseased woman, Go home, take some beef tea, and pernaps you will be better in a few weeks." There was none of that; and in searching this Book you will find no statements in accordance with it. Notice once more that Jesus perceived that virtue had gone out of Him. 'Out of Him:' and I have no more prominent idea to place before you this morning. It is only in Him that salvation can be found."

Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and Thou alone.
Our salvation is through the death of Christ.
He has already died, and as far as He is concerned we are saven already. The difficulty is, though you often say you believe that He died for you, in reality you do not believe it. Again, in the case of the woman,

you often say you believe that He died for you, in reality you do not believe it. Again, in the case of the woman, THE TEELING OF RELIEF had been realized. Was she bealed first or did she leel first? Of course the healing process must first take place. Faith may be likened to the sap of the tree of which feeling is the precious fruit. Once more; He turned and asked, Who touched me? He knew, but He wanted the contession which many keep back. The woman knew the virtue out of Christ had made her strong. And it is so with every one who approaches the Lord. It seems as though this hand had been on the Master for twenty-five years, heiping he in every relation of life, and as I live I never expect. Him to leave me a moment until I see Him lace to face. One other thought:—She lell before him and told all the truth. I can understand her saying, it is too good to be true: but Christ's gifts are commensurate with His character. Christ said to her. "Daughter; did you notice that tword? She did not come claiming relationship; but the Master can give no small thing, and with the same hand that healed her He lifted her into the family of God. The same hand wilch receives Him as a Saviour receives Him as the gift oi life. I ask you, Have you roceived this gift? In one Church there is a baby Christ, in another a paster board Christ, and still another, a manuscript Christ; but ours is a living, oreathing Christ. The issue waited i wish to keep before you is, press forward to Him, not to Peter, not to the Crown, but to Christ. Mr. Varley closed by a lervid description of the exalted privileges of a Christian in this inheteenth century and a renewed appeal to his listeners to find out all the virtue there is in Him who lor our healing gave His lite.

CHURCH OF THE STRANGERS. SERMON BY THE REV. DR. DEEMS-"SANCTIFY

THE LORD IN YOUR HEARTS." The Rev. Dr. Deems preached yesterday morning at the Church of the Strangers, Mercer street, near Eighth, before a large congregation. After the reading of the lessons of the day and the singing of hymns the preacher announced his text as taken from the third chapter of the first epistle of Peter, beginning with the fitteenth verse. There is nothing selfish, he said, in true religion. On the contrary, the Christian taxes care of himself by taking care of other people. He becomes retreshed by teaching. The thought required for the instruction of others necessarily gives a mental exercise which is of true benefit. The texts
read show that the followers of Christ were
among their persecutors, but their pleaching
after he had witnessed that glorious transfigurathe instruction of others necessarily gives a mental exercise which is of true benefit. The texts read show that the followers of Christ were

Gospel and to the fulfiment of their glorious mission. Every man owes to his fellow man that he give testimony of the truth that is in him. It is cowardly not to do so. As he sees it himself he ought to explain it, and to give his thoughts to explain it, and to give his thoughts to exhers that they may dwell upon them. He should give a reason for the hope that is in him. "Sanctify the Lord in your hearts," as the epistic says. Many a young soul is afraid to tell its experience; but it should not be so. A pastor or the older members of a congregation should have no terror for the young heart that is full of Christ and of a desire to be fully united to film. It seems that everything else is sanctified except the Lord; and success in any undertaking, as we daily see, sanctifies it. In the several avocations we sanctify the toil, the mental and bodily labor, that go to make up our hearts, imbedded in all our ideas, so that fils presence shall ever appear in all that we do. The preacher then went on to give practical explanations of daily life and how sanctification could be secured simply by the love of God and the union with Him in spirit in the various exations and pleasures that each day may bring us.

CHURCH OF THE HEAVENLY REST. MORIAL SERMON ON MAJOR JOSEPH, DR. REV. DR. WESTON.

ommemoration of Major Joseph, Dr. Edward and Mr. Henry Delafield was preached at the Church of the Heavenly Rest, on Fifth avenue, by Rev. Dr. Weston, rector of St. John's church. The text was taken from II. Samuel, 1., 23—"Saul and Jonathan were lovely and pleasant in their lives, and in said :- There are times when death seems to come vividiy the brevity and uncertainty of human life. Such is the case when the pestilence visiteth by when some awful calamity overtakes many of our friends and acquaintances, or when we are brought down by some severe sickness, or when the music of some beloved voice in the household is nushed and there is an empty seat at the fireside. Such was the speciacle witnessed last Tuesday at Trinity church that for impressive solemnity was, perhaps, never borne up the crowded aisles of that cathedral the remains of three brothers that had died within three days. There have no doubt been similar cases, in the events of accidents or of epidemics, angle plow, but in this unprecedented instance the deceased had passed the allotted term of threescore years and ten, and come down to the grave like spocks of corn fully ripe unto the harvest,

single olow, but in this unprecedented instance the deceased hed passed the allotted term of three-score years and ten, and come down to the grave like spocks of corn fully ripe unto the harvest, and all three-vaccument to the same disease. Their united areas amounted to 250 years. Two others had just preceded them, the five aggregating 400 years. The vast concourse of mourners that througed the spacions temple was an ELOQUENT TRIBUTE TO THISH MEMORY. The remarkable affection existing between them, which was maintained throughout a long life without a ripple of interruption, ending only with their almost simultaneous death, has staggested the words of the text. David's lamentation over the death of his failen friends is immitable in tenderness of pathos and is barely excelled in his passionate grief over the remains of his misguided Absiance. Saul and Jonathan must have possessed most affectionate natures to have clicited such a glowing eulogy from the Falmins. Especially is his tribute to Saul emphasized and intensified him most cruelly: and ret his property of the spitch of the particular and the property of the spitch of the spit

Lives of great men all remind us We may make our lives sublime. Also in the hour of temptation and discouragement we see the lootprints on the sands of time, and seeing take heart again.

Diligent in business, they may nave bequeathed material wealth to their some and daughters; but they have left them a more precious legacy—the heri-age of a good name. They may have handed down a nigh and honorable escutcheon; but with the poet they may say, "Their beast is not that they deduce their birth from loins enthroned and rulers of the earta, but higher far their proud precensions rise," children of parents passed into the skies.

ST. STEPHEN'S CHURCH. SERMON BY THE REV. PATHER M'CREADY-THE SPHERE OF CHRISTIAN WORK.

If one might judge from the large congregations makes in St. Stephen's there can be little doubt that Dr. McGlynn's numerous flock are entering into the spirit of this penitential season. The high mass was celebrated by the Rev. Father McCauley. Generall's mass in G minor was well rendered by the choir. The gem of this composition, the "Et Incarnatus," a duet, for sopran-and alto, was sung by Mme. Brignoil and Mile. Munier with much taste and feeling. At the offertory Mr. Romeyn, the tenor, gave Rossini's "Cujus Animam" with good effect. The Rev. Father McCready preached an able and instructive sermon on the sphere of Christian duty. He based his discourse on the Gospei of the day-Matthew xvii., 1-9, in which is described the transfiguration of Christ on Mount Tabor, and took as his text the exclamation of St. Peter, "Lord, it is good for us to be here." The

following is a synopsis of We cannot but admire the wonderful wisdom of the Church in the variety and appropriate selection of her motives of devotion. On last Sunday she presented us with the extraordinary spectacle which, but for the Gospel testimony, would be almost incredible, of the Lord of Giory physically in the power of the devil, carried from the desert in the power of the devil, carried from the desert to the mount and from the mount placed on the pinnacie of the temple. To-day she represents Him summoning Moses and Elias from the unseen world to surrender to Him, in whom the Father "is well pleased," their offices of lawgiver and prophet. On last Sunday we entered on our annual fast, formidable indeed to weak fisch and blood. To-day, as we struggle along our way, a bright, encouraging, cheering light flashes across our path. Holy Church will not permit us to lose heart. Have courage, she says; last Sunday you sympathized with your Saviour in His tempiation and suffering; to-day rejoice with Him in his exaitation. The latter is, as it were, the reward of the former. So shall it be with you. Go on; fight the good fight. If you suffer with Christ you shall also be glorified with Him. Welcome, then, be suffering, it by it we merit even a passing glimpse of that beautiful, glorified body of our long-suffering, incarnate, hiving God.

tion. St. Luke tells us that Peter knew not what he said. The glory, the supreme happiness, for which he and all men are destined, cannot be reached by a life of there contemplation, such as he aspired to. It is not by one special favor of God, not by one grand act done in His honor, but by a continued life of activity, of service, it may be of life-long sacrifice and humiliation, that we can expect to come to the glory prepared for us, Yes, man must be a worker. To the sentence pronounced long ago—*in the sweat of thy pect to come to the giory prepared for us. Yes, man must be a worker. To the sentence pronounced long ago—'in the sweat of thy face shalt thou est thy bread!'—there is no exception. Whether we will it or not then we must work. That our work may be meritorious it must be voluntary. The special work of the christian, that to which all the others must be subordinate, is the salvation of his own soul. This is the field unto which he is called to labor; this is the vineyard over which God has given him charge, to work, to dress and to keep it. God, who has left nothing undone for his vineyard, has given our souls regenerated in baptism, fertilized by fits precious blood and plentlinily watered by his choicest graces, into our keeping. It is for us, therefore, to take care that instead of the thorns and thisties and weeds of sim it bring forth the rich, meritorious vintage which the Master expects to gather and for which He will amply repay us.

pects to gather and to.

At the evening services the Rev. William Paul
Costigan gave an eloquent instruction on contrition, in which he displayed an intimate knowledge
of the human heart and profound knowledge of
moral theology.

CHRIST CHURCH.

THE USES OF TEMPTATION. A large and fashionable congregation attended the morning services at Christ church yesterday. The Rev. Dr. H. M. Thompson occupied the pulpit, taking for his text St. James, first chapter, second and third verses:—"My brethren, count it all joy when ye fail into divers temptations, knowing this, that the trying of your faith worketh patience." The reverend gentleman said:—No Christian can deny that God wills not the death of a sinner. It is His divine desire that all should be saved. Why. then, does He expose His children to temptations which bring that salvation into risk? We do not

which bring that salvation into risk? We do not pretend to solve the mystery. It is one of the mysteries that clothes mortal life in folds of darkness. But we can throw some light upon it from the analogies with which we are familiar.

There is no growth except by active resistance to 3 mething. Strength, whether physical or moral, is developed only by opposition, and there is always danger in the strain that is requisite to overcome the opposition. No man performs any noticeable physical act without incurring the risk of injury to himself. No man gains a moral victory without having found a crisis where he might have failed, and the victory in every case is in proportion to the danger. The greater the victory the greater the strain and risk.

The worid is a great training school, and God is the Master. We are scholars, emoryos of what is is there is no way that we can see to be trained into self-control, into perfect manhood, where reason and will govern appetites and passion, except by overcoming opposition. The risks must be taken by us and, we may reverently say it, also by God. He knows the risks must better than we. The father who sends his son from the safe shelter of a home to the bustling, wicked city knows better than the boy the risks to which he exposes him; but still the lather sends him, knowing that it is only by encountering and overcoming temptations a healthy, virtuous manhood can develop—a manhood where virtue's safeguard is not ignorance, but principle.

The aposities accountering and overcoming temptations a weather wit tail joy" that they are in

BROOKLYN CHURCHES.

PLYMOUTH CHURCH. BLESSED ARE THE MEEK, FOR THEY SHALL IN-

Plymouth church was filled to its utmost capscity yesterday morning. At half-past nine the crowd commenced to collect, and some time before the beginning of the services even standing room was not available. The aisles, as usual, were filled with chairs, and the ushers were kept busy in their efforts to accommodate the throng. Even after every part of the house had been tightly packed there were long lines of would-be spectators extending across the street and up and own the sidewalk for yards. Many persons were unable to effect an entrance and sadly postponed their visit until the next Sabbath. Two large bouquets decorated the platform, one composed of ciematis and pessamine and the other of a magnificent group of water lilies and camellias. The female element largely predominated in the congregation. At half-past ten Mr. Beecher, with a cheery smile, appeared upon the platform through the small door behind the puipit, the crowd being so great as to render it impossible for him to enter in the usual manner. The great preacher youthful expression. Divesting himself of the tra-ditional cloak, he sat quietly with upturned face, while the choir sang a magnificent authem from Weber's Mass in G. A very brief prayer followed,

after which Mr. Beecher read, with much feeling, the Thirty-seventh psaim, which seemed a signifi-

position. The hymn commen

How picasaut, how divinely fair, O Lord of hosts. Thy dwellings are? was then sung and an eloquent prayer followed, In his petition to the throne of grace Mr. Beecher said, "What are our praises to Thee? It is not up its face to receive its rais, but it is the sun that gives nourishment and life to the flower. If Thou art for us who can be against us? All things work together for our good. We submit ourselves to Thee bearing our trials and saying, Thy will be done. May all bear their burdens cheerfully and manually, and learn that it is not the darkness from night or terror, but the shadow of Thy wings. Whom Thou lovest Thou chasteneth." Notices were then read, and Mr. Beecher spoke at length regarding the new band of colored jabilee singers who will shortly give entertainments for the benefit of Hampton University. Another hymn was sung, in which Mr. Beecher joined with much fervor. Rising hurriedly ne gave out his text from the fifth vorse of the fifth chapter of Matthew—"Hessed are the meek, for they shall innerit the earth." These beatitudes may be called moral paradoxes. "Blessed are they that mourn, for they shall be comforted," is an expression not likely to meet with unqualified approval. Men do not usually think that affliction is a good thing. But what is mackness? Are we quite right in our estimation of it? Meckness is a quality, not a faculty. It is a term that designates the spirit of the whole man and characterizes a particular mode of carrage. Meckness may be described as the holding of the mind in a calm, gentle and sweet mood. It is a hoiding of man's self when he is roused by passion or rage. It is, therefore, a certain calmness and certain peace of mind and self-control. It is not a negative; it includes the thunder and energy of power. It is the best side of man. Meckness does not necessarily mean feebleness. There is the meckness of weakness, the meckness of a middle nature and the meckness of a medile nature and the meckness of a strong man.

At this point of his discourse Mr. Beecher length regarding the new band of colored jubilee

Meckness does not necessarily mean lecoleness. There is the meckness of a middle nature and the meckness of a strong man.

At this point of his discourse Mr. Beecher launched out into his jocular vein, and gave examples of cases where meckness, like honesty was the best policy. A very proud father has perhaps a son who is in a way to form an undestrable matrimonial connection. Does the lather, if a wise man, go to his son and storm and rage, putting down his joot with emphasis, and swearing that the connection must be broken? No; he goes quietly to the young man and enters upon a mild conversation. "You have heen visiting lately, I believe, my son." "Yes, I have been going around a littl." "I suppose you have become attached—" "Octrainly, I know, they are very worthy people, and you naturally have become attached—" "Yes, yes, I understand; they are very good people, and you are quite right to visit them." So the father by middness may avert the threatened catastropne, which anger or imprudence would surely precipitate. Again, take the case of a creditor who has a debtor that he distrusts and for whom he has no security. Whe be prodent and far-sighled, he does not go to him with bluster and bravado and say to him, "You owe me \$50,000, and this thing has been going on long enough. You must pay me at once or find sufficient security." No; the discreet creditor livities his debtor to dinner at Deimonico's, and after every one is in a good humor be finds a chance to transact his business and approaches the impecunious debtor softly and kindly. By the time the dinner is finished the creditor has obtained security for his debt, and when the crash comes he is all right, while other creditors less discreet are looking vainly for their money. In this case surely blessed is the meek, for he shall inherit his debtor's property. There is a general unpelled among mankind as to the superiority of meekness. The whole Bible is a protest against animalism. The stream of thought running through the sacred book is a faith in talli

force? The whole world is learning from Jesus. In the government of bodies of men meckness and geotleness are necessary characteristics, and the man who recognizes this fact and treats his subordinates like men is always the most successful. A certain course of treatment strikes a responsive chord in the human heart. If you go into a valley and shout "Father!" the echo will softly reply, "Pather!" If you shout "Devil!" "Devil!" comes back to you. So it is with men. Gentleness brings back gentleness, and that is the true softener of the heart. In diplomacy it is the same. The most successful diplomatists are those who are trustful, and not those who distrust everything said and done. Count Cayour, whose death is to be deplored for the sake of Italy and the world, was an eminently trusticil, gentle man, and whose success was greater than his? Better days are coming, when meekness and gentleness will be in the ascendant. A nymn was sung at the conomision of the sermon, and Mr. Beecher pronounced the usual beneficition. The andlence seemed in no burry to leave their seats, and many of the courses bretaren thronged around their pastor to shake him by the hand and to show their unchanging faith in his worthiness.

TALMAGE'S TABERNACLE.

A BROADSIDE AGAINST THE BULWARKS OF UNI-TARIANISM-THE DEITY OF CHRIST MAIN-TAINED-DOUBTERS COMMENDED TO THE IN-

The Tabernacie was crowded yesterday forenoon by a very attentive audience, who listened to a discourse by Rev. T. Dewitt Talmage against "Unitarianism." He took for his text Romans, ix., 5-"Christ came who is over all, God blessed forever. Amen." He began his sermon by remarking that Paul was a reckless man in always telling the whole truth, it mattered not who it his or what theological system it upset. In this one Arians and Socintaus, and gives a cud for of years. We must proceed skilfully to twist this rassage of Scripture of Jesus Christ. All the vers.ons agree—Syriac, Ethiopic, Latin, Arabic. Perhaps this word God means a being of great power, but not the Deity? It is God over all. But perhaps this word God Father. No. it is "Christ came, who is over all, God blessed forever." So you see which ever way I take it I am compelled to leave it just as all have been compelled to leave it who have gone before, magnificent godhead of the Lord Jesus Christ. About the differences between the evangeldenominations of Christians I have no concern. If I could by the turning over of my band decide whether all the world shall finally be Methodists, Baptists, Episcopalians, Congregationalists or Presbytes rians I would not turn over my hand; but be tween Unitarianism.

and Trinitarianism, which argues his divine nature, there is a difference as wide as eternity.

If Christ be not God, then we are base idolaters, if Christ be God, then those who deny it are blasheners. "At the name of Jesus Christ every, knee shall bow, all things on earth and things in heaven," See all heaven coming down on their knees—martyrs, apostles, confessors and the Archangel on his knees—before whom? A man? No. a God! Every tongue shall confess that He is God. Men change; the body changes entirely in seven years; the mind, the beart, the affections change; but "Christ is the same yesterday, to-day and forever." He must be a God. * I sak you if it is not common sense to believe christ when He says in so many words, "Before Abraham was, I sm." Abraham had been dead 2,028 years. Was Christ letter of the Greek alphabet, it was as much as to say, "I am Alpha:" Alpha being the first letter of the Greek alphabet, it was as much as to of everywhere-attiveness." Lest Christians should think, lest we should think that this power of everywhere-attiveness should give out. nature, there is a difference as wide as eternity. owns this work.

the giories of the land and of the sen, he processes
to be vast in his possessions. Is He in the possession of all those things? Does He own them all?

If He does not, what is He? An impostor. A man with venerable aspect and gray beard comes into the White House at Washington. He says to the President, "I am King William, of Germany. I have come over incoording for the purpose of recreation and amusement. I gained the victory at Sedan. "Suppose after a while the President finds out that he is not King—what then? An impostor. Now, the Lord Jesus Christ professed to be a King, eternal, immortal, invisacant selection, considering his present critical professed to be a King, eternal, immortal, invisible, the only wise God. I have shown you that Christ is God, from what inspired men have said of Him and from what he said of Himself; now I want to show you that He is God from His wonderful achievements. I suppose that all believe the Bible. If you do not, what do you do in the Brooklyn Tabernacie? Why do you not go over

derful achievements. I suppose that all believe the Bible. If you do not, what do you do in the Brooklyn Tabernacie? Why do you not go over to-day and
JOIN THE INFIDEL CLUB ON BROADWAY?
Why do you not belp them on the new statue of Tom Paine they are rearing in Boston? Why do you not take your hat, and, stealing the hymn book, go out and find associates among men who do not believe in the Word of God?
Mr. Taimage then proceeded to discuss "the Saviour's achievements-surgical, alimentary, marine and mortnary." He never made a patient squirm under cauterization; He never tied an artery, and yet with one word He stuck fast Malchus's amputated ear; He beat music on the drum of the dead ear; He made a man who had no use of his imus for thirty-eight years shoulder his mattress and walk off. This Doctor of omnipotent surgery came up to the man with the infeless, uscless, suriveiled arm, and He says to him, "Stretch forth thy hand," The man stretched it forth just as good as the other. He was a God! The speaker then depicted the miracle of the loaves and fishes, the turning of the water into wine at the wedding feast; to the haul of shees which He vonchsafed the luckless fishermen, and to his allaying the storm and walking on the sea. &c. He concluded his discourse by drawing a vivid picture of the resurrection and the judgment. He said:—"On that day, when Christ is surrounded by all the dominions of the saved, we will see what an awful libel it was when men said that Christ was only a man."

THE NEW BISHOP OF PORTLAND. The Rev. James A. Healey, who has just been appointed Cataolic Bishop of Portland, Mc., though still a young man, is one of the oldest of Boston's prominent Catholics. He has been in that city upward of twenty years, and his departure will be lamented by all classes and sects of society. be lamented by ail classes and seets of society. He was at first connected with the old cathedral in Pranklin street; after that became Chancellor of the dioceae, and when Bishop Williams was ordained to the See of Boston Father Healy succeeded him as rector of the parish of St. James, probably the largest parish in New England. He is a man of untiring industry and large executive ability, and his labors have been of great benefit to some of the societies of the Church as well as to the people of his parish. The dioceae of Portland will certainly have in him a zealous and efficient bishop. He has two brothers in the priesthood, one of whom, Rev. A. Sherwood Healey, is rector of the new Boston Cathedral, and the other is rector of a parish in Springfield, Mass,

BLOODY TRAGEDY IN A SHANTY.

BUM, ANGER AND DEATH-THE VICTIM UN KNOWN.

Some time during the course of Saturday night a drunken quarrel, with latal termination, took place in the shanty of Philip Olwell, Foorth avenue, between Seventy-eighth and Seventy-ninth streets. The first that was known of the tragedy streets. The first that was known of the tragedy was at four o'clock yesterday morning, when oliwell sought out Officer Goodenough, of the Kineteenth precinct, and informed him that he had killed an unknown man in his shanty during a fight which had taken place between them while both were intoxicated. Proceeding to the shanty Officer Goodenough found the report to be true, as on the floor lay a dead man, with several cuts and contusions about his head and body, while everything in the room indicated that there had been a terrible struggle between the parties. Oliwell said that the deceased, who had no home, entered his shanty and requested him to go out for some liquor. The request was obeyed, and they both became very drunk and fought, during which he kicked and beat the stranger in such a manner that death ensued soon afterward. Olivell was placed under arrest and taken to the station, house, where Captain Mount ordered him to be locked up to await the result of an investigation.

CONTINUED ON NINTH PAGE 1